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A Godlye,
and pithie Exhor-
tation, made to the Iud-

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

and
m-

By William Ouerton,
Doctor of Diuinitie, and one
of the Queenes Maiesties Iusti-
ces appoynted for the
peace vwithin the
same Countie,

PROVERB. 10.

VWhere no Ruler is, there fall the
people to ruine and decay.
But vwhere much counsaile is, there
is health and safetie.

Printed by R. Newbery and H. Bynne-man.

~~For~~
A Good
and public
Lithography
and printing
the new
B.S.C. 18925

The Only Other

Copy recorded
is in B.M.

To the Reader.



During occasion the laste
Lente to be at Estgreene-
stedde, it was my chance
(gentle Reader) to heare a
very learned and frutefull
Sermon, made the same
present time before the whole assembly of
the Sheere. I tooke suche profit and plea-
sure of it my selfe by hearing it, and heard
it so generally commended of others, that
I could not but deuise how to make com-
mon to many, that which was there vtte-
red but to fewe, that so the benefite of it
might redound also to many. I maye per-
happes haue blame of the Authour to put
it foorth in printe without his knowledge
and consent, but if he knewe howe muche
good he did to those fewe that heard him,
I trust he will not be offended, if by my
meanes he doe more good to a greate
number that hearde him not; but shall
reade him, for the exhortation is so tem-
pered,

To the Reader.

pered, and the conueyance of it in suche sorte, that though ye can specially applye it but to some men, yet ye maye vse it so generally, that it wyll edifye any man. If all therefore shall reade it, it wyll profite all, bycause it hathe matter that serueth for all. But if those reade it that are Iudges of circuites, and Iustices of the peace, or Iurie men, or suche other like, that haue anye calling that way, it will profyte suche men most, bycause to suche it most apperteyneth. And surely, I wysh aboue all other, that Iudges, and Iustices, and whosoever they be else, that vse to giue charge to the people, yea, and those also that haue the charge gyuen them, shoulde alwayes before they goe aboute such businesse, reade ouer and peruse thys little peece of worke, that thereby they myghte be stirred vp to deale more earnestly in Gods causes, and in matters of Religion, than commonlye they were wont to do, I doubt not, but like good effect would follow such reading of it, as did
then

To the Reader.

then followe the hearing of it. For thys I sawe, and hearde my selfe the same tyme, when the Iudges were come from the Church to the Hall, and were nowe sette downe, and the Countrey before them, they did not onely imparte to the multitude what great fruite and comforte they had receyued themselves by hearing that Sermon (giuing it a singular commendation in the eares of all men, euen from the benche where they sate) but also then tooke occasion thereby, to gyue a verye quicke, and vehemente charge to the graunde Iurie, yea, and to the Iustices themselves, and to all others that had anye office or authoritie in the Sheere, to looke more narrowly to matters of Religion, than heeretofore they had done, and to endeaouere themselves by all meanes possible, to conserue the peace and vnitie of Christes Church, and to search out, and see punished all that were offenders to the contrary. And to tell you the truth, it did my heart good to see so graue & wise a

A. iij.

man,

To the Reader.

mā(Iudge G A V D I E by name) to giue so earnest and godly a charge, in God and the Gospels behalfe, such good frute followed in that good Magistrate, by hearing so good and godly a Preacher that day. And I would all others that be of the same calling that he is of, mighte haue as good lyking heereafter to reade him, as he hadde then to heare hym, that like frute maye come of it, when oportunitie shal serue, for the frute that followed was great. Well, I will not cōmend the Preacher vnto thee, (I shoulde but darken his due prayses by mine vnsufficient praying of him) but I wil cōmend thee to the reading of this his worke, and when thou hast redde it, commend him thy selfe as thou seest cause. In the meane time, I wil pray vnto God both for him and for thee, and for vs al: for him, to encrease his talēt in preaching: for thee, to enflame thy zeale in hearing: for vs all, to amende oure negligence in following. And so I bidde thee farewell.

Thy vvelbeloued brother in
Christ. M. M.

*Precor vos fratres, vt specu-
lemini eos. &c.*

I praye you Breethren haue a *Rom. 16*
good eye to those menne, or *verse. 17*
take heede of those menne,
vvhich do breede discord and
dissention amongst you, and
giue occasion of offences, cō-
trary to the doctrine that you
haue receyued, and eschue
them.

There is nothing moze accep-
table to God: there is nothing
moze profitable to man: there
is nothing moze answerable
to Christian Religion and Faith: there is
nothing moze auaylable to vertue and
good life: there is nothing moze requisite
and necessarie for al states, whether they
be priuate or publike: there is nothing
moze amiable, moze delectable, moze com-

A Sermon preached

fortable, or more commendable in all respectes: at a worde, there is nothing that passeth all thinges more, than thys one thing, iust peace, grounded bypon the true knowledge and feare of G D D. It is not in vayne therefore that the Apostle here exhorteth the Romanes, and by them vs also, whiche bee nowe presente, yea, and all other Christians wheresoeuer, that we shoulde beware and take hēde of suche menne as doe brēde discorde and dissention amongst vs, and gyue occasion of offences in the Church of God: and not only that we shoulde take hēde of them, and beware of them, but also, that we shoulde eschue them, and auoyde them, as authoures of that euill, whychē of all other euilles is mosste dangerous, and dothe mosste shake and weaken all states of menne, or rather doth beate downe, destroy, and ouerthrowe all thyngs wheresoeuer it commeth in place, menne, houses, towns,

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townes, kingdomes, countries, nations,
and peoples, be they neuer so manye, be
they neuer so greate and mightie. Suche
a meruailous mischiese is Discorde and
Dissention, whersoener it taketh roote,
and therefore good cause (I saye) that the
Apostle shoulde earnestly admonishe vs
al to shunne it, and auoyde it, and the au-
thors also thereof, which doe sowe it, and
breede it. I pray you brethren (sayth he)
take heed of those men whych breede dis-
corde and dissention amongst you, and
giue occasion of offences contrarie to the
doctrine that you haue receiued, and es-
chewe them. But what discorde, or what
dissention is it that the Apostle here spea-
keth of? for there be two kinds of discord,
there is one kinde that is spirituall, there
is another kinde that is temporall. Spirit-
tual discorde is, when men are diuided a-
mongst themselues, and disagree one from
another, in spirituall matters, in Ecclesi-
asticall causes, in matters or causes of re-
ligion and Faith. This is spirituall

A. V.

discorde

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discoꝝde. Tempozal discoꝝd is, when men fall oute amongest themselues, and doe wrastle, oꝝ be at warre (as it were) one with another, aboute tempozall matters, aboute tempozall causes and quarrels, aboute iniuries oꝝ wrongs done, oꝝ offered to be done, by one man to an other, touching their goods, landes, oꝝ lyfe, oꝝ some such other thing, pertaining to theyꝝ tempozall state: this is tempozal Discoꝝde. Whiche of these two therfore doeth the Apostle here speake of: If I shoulde tell you, that hee speaketh of spirituall discoꝝd, suche as riseth of spirituall matters, of Church matters, oꝝ of matters concerning Religioꝝ & Faith, you would answere me, & my text is not for this place & time, noꝝ pertinent to these kinde of businesses and affaires which are nowe in hand, but doeth rather belong to Schoole men and Diuines, oꝝ some other suche Ecclesiasticall persons, as are to heare and determine in such cases. If I shoulde tel you, that hee speaketh of tempozall discoꝝde, such as riseth

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seth of tempozall causes and quarrels, or
of tempozall iniuries and wrongs and so
forth, you woulde aunswere me, that it is
superfluous at this time, and more than
needes, to speake of any such matter vnto
you: for why? ye come for that purpose, it
is the only or chiefe cause of your repayre
hyther at this present, to heare and consi-
der of such controuerfies and quarrels a-
mongst men, and therefore I neede not
waste my winde any further therein. Ho-
nourable and worshopful, which so euer of
these two kindes of discorde it be that the
Apostle here speaketh of, (as in deede hee
maye seeme to speake of them bothe) you
shal perceyue, that my text is not imperti-
nent to the place and time, nor anye whyt
from the matter ye haue nowe in hande. I
knowe well ynoughe, that your assembly
here together, at this present Session now
to be holden, is onely or chieflie for this
cause, to ende discorde and strife, to con-
serue Vnitie and peace, and to reforme in-
iuries and wrongs, whereof the wante of
peace

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peace & the supply of discorde doth grow. I know I say y^e this is your purpose, and the chief or only cause of your cōming hither, & yet this I know too, that my matter wil be no let vnto you, but doth and may very wel agré with y^e your purpose. For first if I shal say any thing, to the aleying of tēporal discorde & dissentiō, or to y^e furtherāce of tēporal vnitie & peace, though it be true in deed, y^e you be come for y^e same purpose, & do meane now to sit vpon such matters, yet my frendly admonitiō cā by no means hurt or hinder your good purpose, being toward y^e self same matter you come for, nor wil be altogpyther needelesse or vnprofitable vnto you y^e shal heare it, seeing the best & wisest man that is, hath need sometimes of a friendlye and faithfull admonito^r at hys elbow. On the other side, if I shal say any thing to the abandoning of spirituall discorde & strife, or to the aduancement and furtheraunce of spiritual vnitie & concord, in this case am I also to be heard willingly of you, & though in some respect I will
not

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not deny, but y this kind of discourse doeth
belōg rather to schole mē & diuines, thā to
you y are tēporal lawiers, tēporall iudges
& iustices: yet this I muste tell you notw-
standing, y you can not so cleane thifte off
this kind of matter frō you, as thoughe it
wer a mēre alien to your other businesse,
but you must also haue to do with it aswel
as wyth other matters, & may not estrāge
it frō your present affaires. For whō come
you to serue, come you not to serue Christ?
I think you wil not say nay. For God him
self so sayth vnto you by his Prophet, *Eru-*
dimini qui iudicatis terrā, seruite domino in ti-
more : Be learned ye that are iudges of the
earth, serue the Lord in fear. What Lord is
it y you must serue: y K: y Q: the prince of
y cōuntry wher you wil dwel, & vnder whō
you are subiects: surely this lord also must
you serue I deny it not. But what Lord
doth God here wil you to serue, when hee
saith vnto you, serue y lord in fear. Doubt-
lesse he willeth you to serue Christ, y lords
Lorde, that other maisters Mayster, your
Ladies

A Sermon preached

Ladies Lorde and your mistresse maister,
euen the Quéenes Lorde and maister, yea
the Lord and maister of all Lordes, and of
all kings, and of all Quéenes, and of all
Princes, and of all the Monarches of the
earth, or rather Lorde and Maister of all
the whole earth it selfe. For so sayth God
also a little befoze in the same Prophete :
Postula à me & dabo tibi gentes in heredita-
tem: &c. aske of me (sayeth God the father
vnto his sonne Christ) and I wil giue thee
the heathen for thine inheritaunce, and the
vttermost partes of the earth for thy pos-
session. Lo here is Chziste made Lorde of
all Lordes, and Lorde and owner of the
whole earthe. The earthe, the nations of
the earth, and the Kings of the nations,
they are all his, they are giuen him for
his inheritaunce, they are giuen him to be
his possession, and he is Lorde of them all.
Wherefoze whatsoeuer other Lordes you
haue, whatsoeuer other maisters you
haue, you must serue Chzist as the chiefe
Lorde, and as the graunde Lorde and ma-
sters

at the Assises in Suffex.

Iters you must serue him and his Church,
and not onely your Prince and countrey,
not only the Quene and common welth:
and to say the truth, I do not see how you
can wel serue the common wealth, except
you first serue the Church, no: howe you
can well serue the Prince, except you first
serue Christ: For Christ is a patterne vn-
to the Prince, and the Church is a pat-
terne vnto the common wealth to follow.
Neither is that common wealth a good
common wealth, or commendable before
God, which doth not frame and conforme
it selfe after the Church, no: that Prince
a good or commendable Prince, whyche
doth not frame and conforme himselfe af-
ter Christ. So then y^e must haue a chiefe
care and a chiefe regarde of Christ, and of
the Church of Christ, and so consequent-
lye of all those matters and causes which
be indifferent to Christ and his Church.
And therefore as you are ready when you
see your countrey or common wealth, the
ciuill and politique bodie of the realme, to
be

A Sermon preached

to be rente and tozne in pēces, one member from another by ciuil discoꝛde and dissention, by warres, by strife and variance, by fraude, by force, by lying in wait one for anothers goods, or landes, or life, and so forth, as you are readie in this case to loke vpon and lament the afflicted state of your countrey, and to bynde vpp the woundes of the common wealth, which it hath receyued, and to heale and make vpp the hoales and breaches, y^e rents and tearings, which you finde in the bodie politique, as you are readye to repayze and redresse wyth all speede the wrackes and decayes that are in the temporal state, I saye, as you are readie to loke vpon these temporall matters, and to consider throughe of them, and are now come hither for that purpose. Cuē so much more, and much rather, loke y^e vpon the lamentable face and countenaunce of Christs decayed Church, loke vpon the deepe and wide woundes of his mysticall bodie, so sore stricken with spirituall discoꝛde

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corde and dissention, see howe Chyste is wounded in his bodie, see howe the bodie is maymed in his members, see howe the members are rent and tozne one from another, see howe they are diuided amongst themselves, nay alas, how they are diuided againste themselves: see what hoales and breaches are made in the poore Church of Chyste, see what ruine and decaye is come vpon the poore flocke of Chyste, see what numbers of poore soules are caried away by rauening wolves, to be deuoured of them, and are euen yet hanging in their chappes, and in their teeth, and being in the middelt of their teeth doe not feelee theyr owne misery, nor see their owne daunger: see howe euerye thing almoste is (or if you looke not the sooner to it) shortly will bee turned vpside down, topsie turuie: black will be white, and white will be blacke: truth wil be error, & errour wil be truth: good will be euill, and euill will be good: right will be wrong, and wrong wyll bee right, and euery thing wil be as euery mā

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will haue it. For we can not abide to draw
all one way, be it neuer so godly and iust,
but euery man drawes his owne waye, e-
uery man followes his owne fancie, euery
man likes best his owne wil & wit, & no mā
likes another, & so we rent the Church, &
teare the Temple of God in sunder wyth
our continuall faction and disorde. A mi-
serable state, & vnitie of Faith is diuided
into varietie of opinions, the profession of
the Gospel is drawn into propriety of sects,
the firme & stable worde of God is made a
flexible nose of waxe, & euery man thinkes
to wyth it which way he wil himself. And
al this (oh ye iudges & iustices) all thys is
come to passe by the sleepinesse of Gods
seruants, & by the watchfulnesse of Sathā
& his ministers, the olde and newe secta-
ries and Scismatickes, whiche are bolde
to attempt any thing, which blushe not to
say and affirme whatsoeuer they list (be it
neuer so false) which contend stil for victo-
rie though they be ouerthrowen, yea & are
readie with blowes to maintain their euil
quarrel if they durst, whose hāds you must
holde,

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holde, whose féete you muste stape, whose
mouthes you must stop, whose rash & ma-
lapert enterprises you muste in anye wise
restraine & represse, that they fight not, y
they go not, y they speake not any more a-
gainst God & his trueth with such libertye
as they haue don. This is your office, this
is your charge, (oh ye Iudges & Iustices)
this is your chiefe charge, & therefore this
ought to be your chiefe care, this ought to
be your chief trauel, to heale vp y wounds
of Christs mysticall bodi, to stop vp y holes
& gappes of his broken decayed Church, to
repayre & renew the peace & vnitie of hys
house, to beat down & destroy al Schismes
& sects with the authoꝝ & sanctoꝝ therof,
to vphold, maintain, & further, w al youre
diligence, w al your wit & pollicie, with al
your might & power, y true, ancient, & ca-
tholike religion of Christ. This (I saye) is
your chief charge, this therfore ought to be
your chief care & trauel. Wherefore bend
your wits earnestly about it, put your hãds
diligently vnto it, vse your cunning wisely,

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exercise

A Sermon preached

exercise your authoritie speedilye, let nothing passe you that may touche you, let nothing be vndone by you, that maye lye vpon you in that behalfe. For you are not come hither to serue mā only, you are not come hither to serue your Prince, your countrey, & common wealth only: but are come hither to serue God, you are come hither to serue Christ, & you are come hither to serue the Lord in fear. This seruice god himselfe biddeth you to doe, and therefore you muste doe it; and this seruice no man nor Prince forbiddeth you to do, & therefore you may do it and neede not doubt to do it: Nay rather, if I misse not my markes, or if my memorie faile me not, it is the very first point or part of your commission giue you from the prince, that you should do it, or at least wise it is the first thing y^e your selues giue in charge vnto others, to do it, & therefore I shall not neede to stande any longer vpon this point, nor to follow it any further. Only this I will say at y^e shutting vp of this point, that al controuersies
and

at the Assises in Suffex.

& quarrels are to be auoyded, that all strife
& variaunce is to be cut off, that all discorde
& dissention is to be rooted vp euery where
& in all maner of matters, but yet special-
ly in spiritual matters, specially in Church
matters: for that discorde is a sore discorde
in deede: that is a woyme that perceeth dee-
per, that is a canker that creepeth further
into a man, euen into the innermost parts
& bowels of a man, to the destruction both
of bodie and soule: as for y^e other, it annoy-
eth our temporall state only, but percereth
not our soules, it hurteth vs not y^e wayes,
but rather doth vs good, if a wise man haue
y^e matter in handling. For by outward af-
flictio we are inwardly mended, & are made
better to Godward by worldly troubles if
we can vse the wisely & beare the patiently.

But now because we are to beate
down al discorde & dissention, & to build vp &
repaire godly vnitie & peace, y^e we maye y^e
better agyme at this marke, whereat we
must shote, let vs see whence this discorde
and dissention commeth, and who be the

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chief & pꝛincipall authours of it. You heard
before y^e there are two kinds of discorde, tē-
poral discorde, which riseth of tēporal mat-
ters, & spirituall discorde, which cōmeth of
spiritual causes. Touching y^e fozmer kind,
poure selues which are best exercised in ci-
uill affaires, cā best iudge oꝝ gesse what be
y^e causes of al sturs & troubles in the ciuill
state, & who are most likely to be authoꝝs
and bꝛēders of the same. Foz mine owne
part, as I am now knit in one care wyth
you of the cōmon wealth, & haue the lyke
charge that you haue, & therfoze would be
glad also to furdur any thing y^e might pro-
fit & aduantage y^e same, so yet being called
another way (as you know I am) and this
kind of businesse being y^e lesse parte of my
calling, I pꝛofesse my self to haue lesse skil
in it, & therfoze leaue the great & waighty
consideration of those matters to your ry-
per wisdom & experiēce. Only I wil giue
you a short view of some of y^e chiefe causes
oꝝ causers of tēporal discorde & dissention, &
so will passe from that to the other pointe,
which toucheth my calling moze properly.

¶ Wil

at the Afsises in Suffex.

Will you heare therfore in a summe what are the causes of disoord & dissention in the civil state? I wil tel you . The extortion y is in y mighty, the oppression y is in the wealthy, the vnsatiable desire of hauing, & vnrasonable p^ractise of getting, which is in both of the, these are causes of disoord & dissention. The corruptio of such as giue bribes, y periury of those that take bribes, y buying of othes in the one, the selling of conscience y is in y other, & ouermuch win-king at both of them, these are causes of disoord and dissention. Greedie seeking for law against iustice, diuellish counsell giue for mony against law, enuy in the Client, crafte in the Councillour, and a couetous hearte reygning in both of them, these are causes of disoord and dissention . The impietie of tale hearers , the impunitie of tale tellers , mallice in the one to seeke them, falsehoode and flatterie in the other to byng them , and an euill conscience in bothe of them , these are causes of disoord and dissention .

W. iij.

Pyde and
disoaine

A Sermon preached

disdaine in the higher sorte, stubbernesse & disobedience in the lower sort, lacke of loue in the one, neglect of dutie in the other, & a froward stomack in both of them, these are causes of discorde and dissention. The making & repeling of many lawes, the executing and obseruing of fewe lawes, boldnesse vnto sinne in euery state, zeale vnto godlynesse in no state, loosenesse in the people, negligence in the magistrates, a number of Iustices, and yet wante of Iustice, these are causes of discorde & dissention. These vices therfore, or these defects of Vertue, extortion, oppression, byberie, periuie, enuie in the clyente, crafte in the counsellour, impietie of tale hearers, impunitie of tale bearers, pryde in one sorte, stubbernesse in an other sort, many lawes made, fewe lawes executed, the licentious life of the people, the carelesse securitie of the gouernours, with suche other like, these vices (I say) and those men that are frayghted therwith, these vices and those men in whom these vices do raigne, are v
very

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very causes & causers of all discord & dissension, of all strife & variance, of all stirres & troubles, and finally, of all manner of disorder in the common wealth whatsoever it be. Here you haue a short summe of the whole, I neede say no more. I wke vppon these fewe poyntes, and mende them, and you haue mended all. Thus much briefly for discord and dissention in the temporall state, and in temporall causes.

Now let vs come to the other kinde of discord, whiche troubleth the Church so much. And here is a greate controuersie or question amongst men, whence these troubles of the Church shoulde arise, and who are chiefe authoures of them. And the controuersie resteth speciallly betwene the Catholikes and vs, I meane the Papistes and vs. And here, when I speake of Papistes, you may not take me that I meane euery one that is not thoroughly resolved in euery poynte of Religion. For there may be many, whose eyes God hath not yet opened, but will do

A Sermon preached

When it shall please him, and yet in the meane time, are good subiectes to the Quene, and necessarie members of the common wealth, whome we must not despise, but pray for. But vnder the name of Papistes, I comprehend those whiche cleane altogether vnto the Pope and Papacie, and by open worde and writing, mainteyne the vsurped authoritie of the Bishop of Rome, contrary to the word of God, and the lawes and Statutes of thys Realme. Betwene these Papistes therefore and vs is all the question, whiche of vs two shuld be disturbers of the Church, we or they. They lay it to our charge, and saye, that we are those that trouble the Church, and their reason is this, that before we beganne to decline from the Church of Rome, and to spurne against the Popes authoritie, all was well ynough, all was quiet at home, all was peaceable abroade, there were no stirres nor troubles in the common wealth, there was no discorde nor dissention in the Church, but
one

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one vniforme, and generall agrémente,
and consente of all men together in mat-
ters of Religion, and Faith: but after
that we had once reuolted from that Ca-
tholike Church, and had shaken off from
vs the obedience whiche we owe to oure
holy father the Pope, then beganne all
this disorde and dissention, then began all
these stirres and troubles, then beganne
all this hurlic burlie to be in the Church,
and not only in the Church, but in all pla-
ces of the worlde where the Church is
planted: then beganne men to fall toge-
ther by the eares, then nation and nation
beganne to be at warre one with ano-
ther, yea, and nations within themselves
beganne to haue ciuill warre and blood-
shed, to the great disturbance of all good
policie and gouernement, as at this daye
we see is come to passe in *France*, in *Flāders*,
in *scotland*, & elsewhere, to the great wōder
of the world, and al this by our falling frō
the Church of *Rome*, & therfore we that are
fallen from that Church, & haue swarued
from

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from it, are the only cause of al the stirres
and troubles now in the Church, and so
consequentl^y, of all the stirres and
troubles that be in the whole worlde.
This is their reason that they bring a-
gainst vs, a great reason doubtles, marke
it well, this it is in fewe words. We are
those that haue swarued from the Church
of Rome, *Ergo* we are those that trouble
the Church, and the whole worlde. Do y^e
not marke their argument: it is a muche
like reason, as if the old scribes and Pha-
rises of the Jewish Sinagog should come
again, and saye vnto Christ, that before
he and his Apostles beganne to speake a-
gainste them, and their authoritie, and to
preach against their doctrine and traditi-
ons, and so to carrie the people another
way, all things were very well, all was
quiet with them, there were no stirres, no
troubles, no tumultes amongst the peo-
ple, there was no discord nor dissention in
the Church, nor in Church matters, but
all men agreed very well together, in do-
ctrine,

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ctrine, in ceremonies, in traditions, in religion, and so forth, all was hush & peace, (yea forsooth) the Diuell might sleepe quietly, there was none to wake him, none to trouble his Kingdome: but after that he and his Apostles had once shaken their holy Mother the sinagogue, and had disputed againste their abuses, and defaced their doctrine, and discovered their hypocrisie, and so by that meanes had blemished their authoritie and estimation: why now the worlde was changed, the people were not as they were wonte to be, they shewed not their accustomed obedience and reuerence to their olde holy fathers and guydes the Scribes and Pharises, but beganne to fall from them, yea, and to murmure and grudge agaynste them, as seducers and deceyuers of the people, and all thys came by hym and bys Apostles speaking agaynste them, therefore he and his Apostles were the onely cause of all stirres and troubles in Jewry. A much like reason also, as if wicked Arab should
come

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come againe, and say to the good Prophet Helias, that before he beganne to open his mouth against Jezabel and hir Chaplens, and to inueigh so vehemētly against Baal, and his sacrificing Priests, Israell was quiet ynough, there was no stirre amongst the people, but after that he had shaken that Idoll, and had shamed and confounded his Idolatrous Priests, then beganne to be some stirres amongst the people, & therefore it was he that troubled all Israell. These were the reasons which the Scribes and Pharises and wicked Achab brought against Christ and Helias, and I pray you, are they not all one with that which our aduersaries bring against vs? You are those (say they) that speake against the Church of Rome, and haue dissented from it, therfore, you are authours of all stirres and troubles in the Church, and in the whole world. May they not euen with the selfesame reason conclude as well against Christ, and say, that hee was Authour of all tumults in Iewry, & against Helias, that he was Authour of all troubles

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bles in *Israell*, bycause the one spake a-
gainst the Scribes and Pharises, and dis-
sented from their corruptions, the other a-
gainst Baall & his Priestes, & would not
assent to their Idolatrie. Surely y reason
is all one: but no man (I thinke) will say,
that Christ indeede was the Authour of al
tumults in *Iewry*, though he dissented from
y *Iewish* Synagog: nor that Helias was
y Authour of all troubles in *Israell* though
he dissented from Baals Priestes. And euē
so I thinke, no man will saye of vs, or at
leastwise can say iustly, that we are Au-
thours now of all stirres & troubles in the
Church though we haue dissented, & do stil
dissent from the Church of *Rome*. For it is
not our dissenting frō the Church of *Rome*
that breeds these troubles in the Church,
but it is the Church of *Rome* it selfe, which
would haue al men to consent with hir a-
gainst y truth of y Gospell, & against God
himself, & al Gods forbod. I grant indeede
we dissent frō y Church of *Rome*, but why,
bycause y Church of *Rome* dissenteth from
Christ and his Church. I grant also that
vpon

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Upon this our dissenting from them, much parts taking bothe follo we, and of partes taking commeth disorde, and of disorde oft times ensueth battell and bloudshead, and much ado. But who are in the fault? we that dissent from them in their errour, or they whiche will not assent vnto vs in the truth: we tell them that they erre, and we proue out of Gods worde howe and wherein they erre, and this forsooth can not they and theirs abide, but are angrie with vs, and reply against vs, and hereof commeth all those troubles, and tragicall stirres that be now in the Church. But in the meane time, whiche side is it that troubles the Church? do we trouble the Church which tell them of these things, or do they trouble the Church, whiche can not abide to heare of these things: in deede, if telling them truth, or Preaching the Gospell vnto them, doe trouble them and the world, I must needes say, that we are those men that trouble them, and that trouble the world. But yet how? not properly

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perlie of our selues, nor of set purpose, but
(as the Logitians say) *Per accidens*, acci-
dentallye, and by occasiō, bycause they can
not abide to heare the truth. For it is not
the proper effecte and worke of the Gos-
pell, to bring trouble with it vnto men,
but rather to bring ioy and peace of con-
science vnto those that heare it, and em-
brace it. And if it happen to fall out other-
wise, as oft times we see it doth, the faulte
is not to be imputed to the Preaching of
the Gospell, nor to the Gospell it selfe, but
to the euill disposition of such men, as can
not brooke it, nor abide to heare it. And so
we may say that Christ also troubled Ju-
rie, and all the world, bycause he preached
the Gospell amongst the Iewes whiche
could not abide to heare it, and bycause he
sent his Apostles abroad into the worlde
to preache the same amongst the Gen-
tiles, whiche lykewise could not abide to
heare it. For the preaching of the Gospell
whiche is called of Saincte Paule *Sermo
crucis*, the Preaching of Christ crucified,
C. was

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was vnto the Iewes a stumbling blockē
or offence, and vnto the Greekes or Gen-
tiles it was foolishnesse, and a very vn-
sa-uerie thing. It was offensive to y^e Iewes,
and vn-sa-uerie to the Gentiles, and there-
fore they coulde not abide to heare it, and
if they heard it at any time (as sometimes
they did against their will) it seemed vnto
them not onely to bee mere discorde and
dissention, but also it seemed to be a very
sword vnto them, and a kinde of warre a-
gainst their state, as in deede after a sorte
it was. For the Preaching of the Gospell
was a spirituall discorde and dissention
against their worldlie vnitie, the prea-
ching of the Gospell was a spirituall
warre against their carnall peace: the
preaching of the Gospell was a spirituall
sword against their humane doctrine and
traditions, it was a worde to cutte away
their blindnesse and ignorance: to cutte a-
way their hypocrisie and dissimulation: to
cutte away their error, superstition, and
idolatrie: to cutte away their vaine wor-
ship.

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shipping of God, & false worshipping of Idols. It was a sword to rippe the vp, & lay the open to y^e world, that all mē might see them, & discern them of what spirit they were, how cōtrary to y^e spirit of God, & of Christ. And as y^e Preaching of the Gospel was then vnto y^e Jewes & Gentiles, euen so is it still at this day to all carnall and woꝛldly minded men, y^e can not abide to beare it, it is a kind of warre vnto them, & a very sword to their heartes. And in this respect is it, & to this sense, that our sauour Christ, though he were y^e Prince of peace, yet thus saith of himself in y^e Gospell: *Non veni in mundum vt pacem afferam. &c.* I am not come (sayeth he) into the Worlde to bring peace with me to the worlde, but rather to send a sword into it. Meaning thereby, y^e he came not to rocke men asleepe, & to crie peace peace, where was no peace: he came not to crie peace vnto mē in their wickednes: he came not to crie peace vnto the in their blindnes, in their ignorāce, in their errour, in their superstitiō, in their i-

C.ij.

Idolatric. &c:

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he came not thus to rocke men asleepe,
noꝝ to crye peace to the worlde in these
things, wherein could be no peace, but hee
came rather with a sword into the worlde
to fight against these things, and to fighte
against y^e worlde, bycause of these things,
he came to fight (as Sainet Paule sayth)
against rule and power, against worldly
rulers of the darkenesse of this worlde,
and againste spirituall craftinesse in hea-
uenly things, that is to saye, againste the
Diuell, and his subtile illusions: againste
these things came he to fight, and not only
to fight himselfe against these things, but
also to muster his Souldiours and Cap-
taines, his Apostles, his Euangelists, his
Prophets, his Martirs, and all other good
Ministers and members of his Church,
he came to muster them (I say) and to put
them in readines, that they together with
him, yea, and after him also, when he was
gone, might be ready to make warre, and
to fight, not againste God and his people,
but against the hipocriticall Scribes and
Pha-

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Pharises, and the whole Jewishe Syna-
gog, which seduced Gods people, agaynst
the arrogante and bayneglorious Philo-
sophers, whiche seduced the Heathen and
Gentiles, agaynst Antechrist and his mi-
nisters, whiche seduced the whole worlde:
agaynst these (I say) and such other lyke,
came he and his Apostles to fighte. But
with what sworde? not with a temporall
sworde, not with that sworde whiche the
Pope giueth so liuely in his Scutchion,
where he crosseth the key with the sword,
and ioyneeth them together in his armes,
signifying thereby, that not onely spiri-
tuall iurisdiction is committed vnto him,
but also that he hathe the power of the
temporall sworde in his hande. Chryste
and his Apostles came not to fight wpth
thys sworde, no: with fire, no: with sag-
get, no: with hatchet, no: with halter,
wherewith the Pope hathe murdered a
great number of the good Saints and ser-
uants of God, no: to make any ciuill war
or tumults amongst the nations, whereof

C. liij.

the

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the Pope hath alway bin a great author:
Christe (I say) and his Apostles came not
to fight with any such sword, nor after a-
ny such sorte, but he came to fight with a
spirituall sword, with preaching of the
Gospell, and with the word of God, which
of Saint Paule is called the sword of the
spirit, Take vnto you (saith he) the sword
of the spirite, whiche is the worde of God.
This therefore is the sword that Chryste
brought into the world, this is the sword
that he fought withall against the world.
So then you see now, that Christ also him
selfe troubled the worlde after a sorte, but
yet you heare how he troubled it, you see
that he vsed the sword, and foughte wyth
the sword, but you heare what sword it
was that he fought withal: you see that he
himselfe broughte discorde and dissention
with him into the world, but you heare a-
gainste whome, and againste what hee
brought it. And euē so we likewise, whom
they accuse, to be troublers of the worlde,
we confesse of our selues indēde, that we
trouble

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trouble the worlde after a sorte, but yet so
as Chzist troubled it: we confesse that we
vse the sword, and fight with it, but such a
sword as Chzist himselfe vled and fought
withall: we confesse that we bring discord
and dissention amongst men, but yet a-
gainst such as we shoulde bring it, and a-
gainst such as we ought to bring it. We
bring not discord and dissention againste
God, nor against Chzist, nor againste the
Gospell, nor against the word of God, nor
against the doctrine of the Apostles and
Prophets, we bring no suche discord & dis-
sention into the worlde, but we bring dis-
cord & dissention against palpable blind-
nesse & ignorance: we bring discorde & dis-
sention againste error, superstition, and
Idolatrie: we bring discord and dissention
against mens doctrines & traditiōs which
are cōtrary to gods word: we bring discord
& dissentiō against Papistrie & Atheisme:
we bring discord & dissention against An-
techzist and his Kingdome: we bring dis-
cord & dissentiō against y diuelish unitie of

A Sermon preached

Gods conspired enemies whiche disagree from vs in the truth, but cā agree amongst themselves too well in all falsehood and wickednesse, if it may serue to their owne filthy gaine and aduantage. Against these is it that we bring discord and dissention, if it may be called discord that is against the enemies of God. But in deede, it is no discord at all, or at leastwise, no such kind of discorde, as the Apostle heere giueth vs warning to beware of and auoyde, and therefore consequently, the discord which we are charged with, being eyther no discord at all, or no suche discord as is heere reprobued by the Apostle, it must needes followe, that eyther we are no authoures at all of discord (as they accuse vs) or if we be authoures of discord, it is of suche as is good and commendable, and so yef we are good authoures and commendable authours of good & cōmendable discord, & authours of such discord, as is necessary for the Church to haue, and of such discord, as without which y doctrine of y Gospel can not

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not take place, or if it do, cannot long hold
and continue. For, if there be no dissenting
from falshood and lyes, whiche haue been,
and are, and will be to the worldes ende,
so long as the Diuell hath to do with the
world, if there be no dissenting (I say) fro
them, doubtlesse the trueth of the Gospell
can neuer take sure roote, nor be thorough-
ly settled, but will be soone ouer-growne,
or rather ouerthrowne and weyed downe
with the stinking weedes of mans witte,
which the Diuell doth still keepe occupie-
ed, with odde toys and deuises of their
owne, contrarie to the word of God, on-
ly to shake or shadowe the trueth withall.
So then our Discorde you see is no dis-
corde, or if it be, it is good and necessarie
Discorde: and thus are we deliuered of
that infamie and slaunder whiche they
bring vppon vs, and are not to be charg-
ed in deede with those furs and troubles
of the Church, whych they name vs to bee
Fathers of.

Well, then what shall we saye to the

C. v.

matter?

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matter : sturres & troubles there are in y^e Church, great discorde and dissention there is amongst vs, whence shall we searche for the cause hereof : or whome shall wee make to be authours of it, that the worlde may knowe them and eschewe them : we wil go no further, but to the rule that the Apostle here setteth downe , for tryall of the matter :

I praye you brethren (sayeth he) haue an eye vnto those men, whiche cause Discorde and dissention amongst you, and giue occasion of offences contrarie to the doctrine that you haue receyued , and eschewe them . Here is the rule sette downe.

Now therfore let vs looke about , and see whether we can espye where anye discorde is raysed , or where anye occasion of offence is giuen , againste the doctrine which we haue receyued of the Apostles. And if we finde any matter that breedeth anye suche Discorde, or anye manne, that
mini

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ministreth anye suche matter to bꝛeꝛde
Discoꝛde withall againste the doctrine
of the Apostles, lette vs be bolde to saye
that the same matter bꝛeꝛdinge suche Dis-
coꝛde, and the same man ministringe such
matter, are the verꝑe causes and causers
of al sturres and troubles that be nowe in
the Church.

And here wil it please oure gen-
tle friendes the Catholickes to giue
vs leaue nowe another whyle, to be
bolde with them, as they haue bene with
vs, and to tel them in their eare, that al
this matter will lighte vpon their owne
neckes: I wil not holde you long, the time
is somewhat paste, and I desire of my self
to bee shorte, and I wyll be the shorter,
bycause I goe not nowe aboute so muche
to proue matters vnto you whyche you
knowe not, as to moue you to the dili-
gente consideration of those thinges
whyche bee alreadye knowen vnto you
and therefore neede no proufe. For I
wil

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will referre it to your own knowlege and conscience, (if you know any thing at all, or haue heard any thing of God, and of his word) I wil referre it to your own knowledge, whether it be not manifestly true that I wil say of them. And this it is that I saye, that they and their matters, that is to say: they, and the doctrine which they teach : they, and the booke whiche they write, do bzeede and ingender discord and dissention, doe bzeede and ingender occasions of offences against the doctrine of the Apostles, and therefore they and theyr matters do cause all those sturs and troubles that be nowe in the Church, and are the very thinges in deede whiche the Apostle here in this place exhorteth vs to beware of, and to eschewe. And now iudge your selues whether this be not true that I saye, For (as I tolde you) I will saye nothing but within youre owne kenning. Haue they not I pray you brought an infinite number of traditions into the Church of Chziste, cleane contrarie to the doctrine

at the Afsises in Suffex.

ctrine of Chyſte, and of his Apoſtles: of
whoſe deuice was priuate Maſſe, and the
propiciatorie ſacrifice of y^e ſame: of whoſe
deuice was inuocatioⁿ of ſaincts: of whoſe
deuice was adozation of Images: who
broughte in Purgatorie, prayer for the
deade, Pilgrimage, or Peregrination to
dumbe ſtockes or ſtones, auricular Con-
feſſion, Church chaſtitie, Monkiſh vowes,
and a thouſand ſuch other, if it were wo:^r-
thie the time to reherſe them: Of al whi-
che notwithstanding, there is not ſo much
as one, that is once named or ſpoken of
by the Apoſtles, much leſſe commaunded
or commended vnto vs by any doctrine of
theirs. And yet all theſe thinges doe they
teache, all theſe thinges doe they preache,
and wyte great volumes of them, and by
preaching and wyting doe maintaine
them to the vttermoſte, thoughe directly
againſte the doctrine of the Apoſtles.
Whiche thing, as it is a ſnare to the ſim-
ple, and doth meruailouſly intangle theyr
conſciences, that they cannot tell which
way

A Sermon preaahead

waie to turne them , so it is a greate offence vnto the godly to see it, and in deede can not abyde it, but reprocue them for it : and hereof comes the Discoorde and dissention that is betwene vs and them, and all the whole sturres and troubles that are in the Church. But now iudge you (as I saye) who be the authours of all this, whether we which professe the Gospell and cleane to the onlye written word of G D D, and receyue and allowe the doctrine of the Apostles, or they, which besides the Gospell, and besides Gods worde, and cleane againste the Apostles doctrine, doe bring fancies and deuices of their owne, and stablishe the same moste diuellishly in the Church of Christ, to the great hurte of the simple (as I sayde before) and the grieuous offence of all that bee godlye. Sure I am, that by the rule here of Saint Paul, you must needs iudge them to bee the authours and workers of all this Discoorde and dissention, and of all stirs and troubles that are in the Church.

at the Afsifes in Suffex.

I will omitte to shewe you that they are
authours also of all other troubles a-
broad in the worlde, of Discorde and dis-
sention betwene Princes, of ciuil warres
and tumults, of bloudshed and murther, of
priuie mutinies and open insurrections a-
gainst the state : although I mighte lay
befoze your eyes manifolde examles and
manifest proues hereof, euen amongst
our selues here in England of late dayes,
both by theyr Bulles whyche they sente
hyther to discharge menne of theyr loyala-
tie and obedience vnto theyr soueraigne,
and also by mosse spitefull and contu-
melious bookes, whyche SAVNDERS
and suche others his companions haue
written and sente ouer into the Realme
mosse traytorouslye, to stirre vppe the
Quenes subiectes, and euen with open
wordes to animate them to rebell a-
gainst hir owne person. Oh, these be fitte
guydes to gouerne the Church. But I
wpll omitte (I saye) to speake of these
things vnto you, I wpll referre you ouer
to

A Sermon preaaed

to the Cronographers whiche haue noted
the facts and gests of euery age and time,
and specially to those which haue witten
of the practises of Popishe Prelates, ei-
ther by Ecclesiasticall historie or other-
wise: althoughe what neede you to seeke
any further for the things whiche are vn-
der youre owne eyes, and whiche you are
already by dayly experience wel acquain-
ted with, and too well in deede, if it were
Gods will. Let them goe, you see well y-
noughe what they are.

But now we there be other sects besides
these whiche doe verpe muche trouble and
disturbe the Church, and ciuill state, as
Anabaptistes, Libertines, and such other
like, which wold haue no common wealth
at al, but yet all thinges common, whi-
che woulde haue no Rule nor Maiestracie
amongest the people, but yet woulde rule
and raigne aboue Magistrates, whyche
woulde haue no lawes, but yet woulde do
what wrong they liste contrarie to lawe,
of which sorte are those that sticke not to
teache

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teache out of open Pulpits, & to beare me
fondly in hande, that it can not be found
within the two claspes of the Bible, that
Christian men may goe to lawe, or sue
one an other. And what else is this I
praye you, but to ouerturne all policie and
gouernement, and to haue no common
wealth at all? For if we maye not vse the
lawes, we must haue no lawes, if no lawes,
then no Magistrates, if no Magistrates,
then no obedience, if no obedience, then
no order, if no order, then (as I saide) no
common wealth at all, but euerie manne
maye liue after his owne common wil, as
he liste hymselfe, and as his owne spirite
shall moue him, whiche is the crincking
opinion and verie sinke in dede of al Ana-
baptiste. Such men therfore must be lo-
ked vpon. And I am afraid least the Pur-
tans also (as you call them) an other secte
lately sprung vpps amongst vs, doe
smell the wolfe of this ill fauored smoake.
Of whome, and of others I thoughte
D. to

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to haue spoken more, but the time cuttes
me off. And of some of these sects, there
be amongst your selues that knowes some-
what more than I doe, and therefore you
shall not neede mine instruction therein. I
will therefore drawe nowe to an end. You
haue heard sufficiently (as I trust) where
all Discorde and dissention commeth, and
who be the Authours of all stirres and
troubles both in ciuill matters touching
the ciuill state: And also in matters of the
Church, touching the state Ecclesiastical.
The former kinde I delivered vnto you in
a summe, and gaue you only a short viewe
of it, but yet such as doeth imply in it selfe
a sufficient consideration of youre whole
charge in that behalfe. The other kinde I
handled somewhat more at length, and
declared vnto you plainly and particula-
ly who be the chiefe Authours of Discord
and dissention, and of all stirres and trou-
bles in the Church, namely, the Papistes,
the Anabaptistes, the Lybertines, the
Puritans,

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Puritanes, and suche other like sectes, the
seuerall discourses whereof, I thinke I
shall not neede to recomende vnto youre
memories by anye new repetition neither
doth the time suffer it.

This only nowe resteth (O ye iudges
and Iustices and the residue that are here
assembled together to this present Session)
y^e you haue a good care, as I doubt not but
you haue, for y^e speedie redress of al things
that are amisse, but specially of discorde and
dissention, whiche wheresoeuer it be there
can be nothing but amisse. For it is the
roote of all euill, and the spring of all mis-
chiefe. Wherefore apply your selues, (I
beseeche you) euerye manne in youre or-
der and degree, to the appeasing of con-
trouersies and strife, labour what
you can to alley Discorde and Dis-
sention in all manner of matters and
amongest all manner of states, Dis-
corde and Dissention amongst Tem-
porall menne, Discorde and dissention
amongst

A Sermon preached.

amongest Spirituall menne, disorde in
your policie, disorde in our ministerie,
disorde in the common wealth, disorde
in the Church, and speciall ye the disord
that is in the Church. For y other tēdeth
to the annoyance of your tempozal state,
but this extēdeth to y losse of eternall life,
there is a greates oddes therfoze betwene
these two, both are to be regarded, but
yet the one is to be pzedferred aboue the
other, so muche as Golde is to be pze-
ferred aboue Siluer, so much as the soule
aboue the bodie, as Heauen aboue Earth,
as everlasting thinges aboue thinges mo-
mentanie and corruptible. Wherefoze
haue a care in Gods name for your ciuill
state, and for the common wealth, and
for your Countrey, but haue a speciall
care for your Spirituall state, whiche is
the health of your soules, and for your
Spirituall common wealth, whiche is the
Church of Christe, and for your Spiri-
tuall Countrey whiche is Heauen aboue.
For you are but Pilgrims here in Earth,
and

at the Assises in Suffux.

& strangers in this vale of duste and claye,
neither haue you any permanent house or
citie here in this worlde, as the Apostle
sayth: but your citie is the Celestiall Je-
rusalem on high, and there must you build
your habitation, there muste you builde
your houses, if you thinke to dwel and in-
habite for euer. Despise not your houses
here on earth, nor your goodes, nor your
landes, nor your liuing, nor your life, for
these are the tēporal giftes of God, yea, &
good giftes of God to, if they be not ill u-
sed: Despise them not therefore (I saye)
builde these thinges vnto your selues, in
the name of God, builde you houses, build
you cities here on earth, builde goodes,
builde landes, builde livings vnto your
selues, builde your tēporal state here,
yea, and builde ciuill peace and vnitie a-
mongst your selues for the conseruati-
on and continuance of your tēporall
state, no manne sayes you nay, they are
thinges lawfull to be done, yea, and they
are well to be of you, so that you do them

D.ij.

iustly

A Sermon preached

justlye and truely and in the feare of God
and without iniury or wrong vnto others:
but yet lette your chiefe buylding be in
heauen and of heauenlye things, buylde
vppe the true religion of GOD, buyld
vppe the broken bodie of Christe, buylde
vppe the peace and vnitie of his Church,
buylde vppe youre selues into his
Church and into his bodie, whereof
youre selues are members, as well and
as muche as anye others, who so e-
uer they be that beare the greatest
names and titles of the Church, buylde
these thynges (I saye) and laye youre
heades and handes together vnfay-
nedlye to plucke vppe by the rootes
all Disorde and Dissention, whiche is
a lette vnto thys buylding. And for as
much as the effecte canne neuer cease
excepte the cause be firste taken awaye,
firste therefore take awaye the causes
of Disorde and Dissention out of bothe
States ciuill and Ecclesiasticall, and the
thing

at the Assises in Suffex.

thing it selfe will some banishe awaye.
Remoue from the common wealthe, ex-
tortion, oppression, byiberie, periu-
rie, with suche other like vices, and
punishe those persons that offende ther-
in, according to the lawes and sta-
tutes of this Realme, and you shall
see all Disorde and dissention in the ciuill
state will some come to an ende. Remoue
from the Church Papistrý, Anabaptistrý,
Atheisme, Puritanisme, with suche other
Hereticall sectes, and punishe those per-
sons that offende therein according to the
lawes and statutes of the realme, and you
shall see all Disorde and dissention in the
Churche and in Churche matters wyl
some come to an ende. And bycause euery
man hath his office and authoritie from
G D D by measure and limitation,
some moze, some lesse, some one way,
some another waye, lette euery manne
hane a speciall eye vnto that charge
whych he is principallýe incidente to his
office.

D. liij. office

A Sermon preached

his office and calling, lette hym enquire that should enquire, let him present that shoulde present, lette him speake that shoulde speake, let him heare that shoulde heare, let him iudge that shoulde iudge, lette him execute, that shoulde execute, and so forth, lette euery manne doe that whiche speciallly apperteyneth to his office, and lette him doe it in the feare of **G D D** and wyth an vpright heart, diligentlve and faithfullve, and we shal see all that is amisse will sone be amended. But I feare there is many a one comes hither *pro forma tantum* (as they say) for fashion sake onlv, and to fil vp the Sessions, but howe to discharge their conscience is the furthest part of their thought, yea they thinke not once of it at al. Do ye not thinke that you might finde manye nestes of shrewd stinging waspes lurking in corners aboute you, if you would seeke for them. Saye rather do not wee thinke that you knowe alreadie where they are if you woulde vtter them? Ah
remember

at the Assises in Suffex.

remember whome you come here to serue:
not man only, from whose eyes you maye
hide many things, but God, who seeth into
the secretes of youre heartes, and from
whome you can conceale nothing. Looke
therefoze well aboute you, dallie not with
God, he will not be playde witgall, goe
thzough with the matters y^ee take in
hand, and hault not for any respect, eyther
of pleasing, or displeasing of man, but stu-
die to please God by your true and faith-
full seruice at this time, as you wil thinke
to clære your selues in that day, when you
shall stande befoze the tribunall seate of
Christe, to render accompte of youre do-
ings. Looke therefoze moze narrowly to
Gods matters, and to Gods causes, search
out, presente, and punish such excesses and
defaultes, as be committed againste the
stablishmente of Gods true Religion, and
the quiet state of his Church. Twis Twis
there are many curst Calues of Balon a-
bzoade, whiche since they suckte the Bull
that came from Rome, haue giuen ouer all

D. b.

obedi-

A Sermon preached

obedience and allegiance both to God
and the Quene. For before that time,
they coulde be contente to come to the
Churche and to heare Sermons, and to
receyue the Sacramentes, and to vse
common Prayer with the rest of the
congregation of Christe, and so forth.
They were conformable in all respectes,
and contente to doe anye thing that be-
seemed good Christians to doe, but since
they suckte that madde Bull, they are
become euen as braynesicke Calues,
frowarde, stubborne, disobediente in
worde and dede, not to be ledde nor or-
dered by any reason, and I would it were
no worse. And yet these forsooth can not
be seene nor heard of when time of refo-
rmation is: they can not be heard of at the
quarter Sessions, nor now at these ge-
nerall Sessions, nor when anye commis-
sion is fitte vpon for the redresse of suche
matters, they can not bee espyed, or heard
of at anye suche tyme: but when the Ses-
sions are past, we can both heare and see
that

at the Assises in Suffex.

that they haue their open meetings and
solemne feasting together, sometimes at
one house, sometimes at another house
amongst themselves with all freedome,
and libertie, yea, with all ioylitie and lu
stinesse, talking and iesting at their plea
sures, of the state and of Religion, and so
forth, whatsoeuer they list, to no good end,
I warrante you, no: withoute unhap
pie meaning: As of late you hadde
some experience of it Westwarde, I
pray God ere it bee long, we haue not
lyke experience heere Eastwarde, and
all through oure owne slacknesse and
negligence, in looking to these mat
ters.

Well, now I conclude: Serue
G D D, serue hys Church, and haue
an eye to those men that bee enemies
and disturbers of it, and so seruing
God and his Church, you shall serue
youre Prince and Countrey neuer a
whitte the lesse, but rather you shall
serue them a greate deale more, and
a great

A Sermon preached

a great deale the better. For to serue God and his Church, is the very head and beginning of youre whole seruice that you now come for, and without that, whatsoeuer otherwise you doe, it is but headlesse seruice, yea, it is no seruice, neyther can you serue youre Prince and Countrey at all, except you first serue the Church. And your selues as you are Christian men, are this Church, and the Quene as she is a Christian Quene, is the head of this Church nexte vnder Christe. And therfore maruell not, that I say vnto you, you can not serue youre Prince and Countrey, except you first serue the Church, whereof she is the head, and you the members.

The God of all grace and of all mercies, so dispose our heartes, so direct our counsels, so gouerne our actions, so further our attemptes, so blesse and prosper all our doings at this time, and finallye, so finishe the good worke that we haue nowe taken in hand, and begun in his name, that we maye iustly and truly serue him, that
we

Some - Under Mr. Lockwood's
at Epiphany

A #4 $\frac{156}{24}$

for Bond

Part 7 Lot 1795
Bentall Sale
April 1527

and
with
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